

A most worthy

S P E E C H

Of the truly Honourable and worthy
Member of the House of Commons

SIR EDWARD DEERING.

Knight and Baronet,

Spoken in Parliament

Concerning the Lyturgy of the Church
of England, and for a Nationall
SYNOD.



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Order of the House of Commons
Sir EDWARD DEERING

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Sir Edward Deering's Speech in Parliament, concerning the Liturgy of the Church of England, and a Nationall Synod.

Most ^rSpeaker,

THE Question is, whether this clause concerning some pretended erroneous passages in our Liturgy (shall be laid by or not.

I am of opinion to decline them here, but not to bury them in perpetuall silence.

In this period, you give us (in generall termes) a promise of a Nationall Synod: I doe still wish the presence of it, it brings (to my understanding) the onely proper cure and remedy for all our Churches distractions.

The promised Synod is too far off; let me have better assurance than a promise, which that I may obtaine, I will be bold to give you reasons to induce that Assembly, and speed it also.

M. Speaker, Much hath beene said, and something attempted to be done, to regulate the exteriour part of Religion: but Sir, we bleed inwardly, much indeiour hath been to amend the deformed formes, and to new governe the government.

Yet Sir, this is but the leaves of good Religion, fit (I confesse notwithstanding) to be taken care of, for beaury and ornament: Nay some leaves are fit and necessary to be preserved for shadowes and for shelter to the blossoms and the fruit.

The fruit of all is a good life, which you must never expect to see unlesse the blossomes be pure and good, that is, unlesse your Doctrine be sound and true.

Sir, I speake it with full griefe of heart; whilst we are thus long pruning and composing of the leaves, or rather whilst some would pluck all leaves away, our blossomes are blasted, and whilst we sit here in cure of Government and Ceremonies, we are poysoned in our Doctrinals: And on whose doore will the guile and sin of this lie.

Qui non vetat peccare cum potest; jubet. Senec.

It is true that this mischiefe growes not by our consent, and yet

I know not by what unhappy fate, there is at present such an all daring liberty, such lewd licentiousness for venturing all mens severall senses (sencelesse senses) in Religion, as never was in any age, or Nation, untill this present Parliament was met together.

Sir, it belongs to us to take heed, that our countenancing (the countenance of this honourable House) be not prostituted to sinister ends by bold offenders: If it be in our power to give a remedy, a timely and seasonable remedy to these dangerous evils, and if we (being also put in mind) shall neglect to doe it, we pluck their sinnes on our owne heads.

✕ *Alienum qui fert scelus, facit suum.* Seneca.

Shall I behold to give you a very few instances? one for a hundred, wherewith our Pulpits and Presses doe groane?

1 Mr. *Speaker*, There is a certaine new-borne, unseene, ignorant, dangerous, desperate way of independency: Are we Sir, for this Independency? Nay Sir, are we for the elder brother of it, the *Presbyteriall* form? I have not yet heard any one Gentleman within these walls stand up and assert his thoughts here for either of these so different, so repugnant innovations, witnesse the severall dedications to us.

Nay, both these wayes, together with the *Episcopall*, come rushing in upon us, every one pretending a forehead of Divinity.

1 *Episcopacy* sayes it is by Divine right: and certainly Sir, it comes much neerer to its claime than any other.

2 *Persbytery*, that saith it is by Divine right.

3 Nay, this illegitimate thing, this new-borne Independency, that dares to say it is by Divine right also.

1 Thus the Church of *England* (not long since the glory of reformed Religion) is miserably torne and distracted, whether shall we turne for cure?

2 Another instance; if I would deale with a *Papist*, to reduce him, he answers (I have beene answered so already) To what Religion would you perswade me? what is the Religion you profess? your 39 Articles, they are contested against; your publique solemne *Lyturgy* that is detested, and which is more than both these, three essentiall, proper, and onely markes of a true Church,

ready for the abolishing of the Liturgy; that to the Church of England in her publike prayers, may her offerture, may be as a babler at all adventures: a brainlesse, stupid, an and ignorant conceit of some.

Mr. *Speaker*, The wisdom of this House will (I am confident) never sinke so low, never fall into such a delinquency of judgement and piety: when you doe, I shall humbly submit my selfe unto the stake and faggot, (I meane) for, certainly Sir, I shall then be a Parliament Hereticke.

Thus much for a tast of that whereof there is too much abroad: for the divisions of *Ruben*, there are great things of that abroad.

Sir, thus we are engaged, enclosed in poynts of Divinity, and with the favour of that Gentleman who did last time discusse it, I must againe propound my dutifull *Quere* to be resolved by the wisdom of this House; whether we be *Idonei & competentes Iudices*, in doctrinall resolutions? in my opinion we are not: let us maintaine the *Doctrin* established in the Church of England, it will be neither safety nor wisdom for us to determine new.

Sir, I doe againe repeate and avow my former words, and doe confidently affirme, that it was never scene knowne in any Age, in any Nation throughout the world, that a list of Lay-men, Gentlemen, Souldiers, Lawyers of both gownes, Physicians, Merchants, Citizens, all Professions admitted, or at least admittable, but the Professors of Religion alone excluded, that we should determine upon Doctrinall Divinity.

Shall the Clergy hold different Doctrin from us? or shall our determination bind them also? they are a considerable body in the Kingdome. They are herein surely as much concerned as we, and ought not to be thought fit for no other than for spirituall employment: how shall we answer it to God and a good conscience; if we shut them out of that which we our selves pretend to be only their proper worke?

Mr. *Speaker*, we cannot brag of an unerring Spirit: infallibility is no more tyed to your chaire, than to the Popes. And if I may speake truth, as I love truth with clearnesse, and with plainnes, I do here ingenuously professe unto you, that I shall not *acquiesce*, & sit downe

downe upon the Doctrinall resolutions of this House, unlessse it be where mine owne Genius doth lead and prompt me to the same conclusions.

Mr. *Speaker* We are here convened by his Majesties writ, to treat *Super arduis negotiis Regni & Ecclesie* I beseech you let us not turne *Negotia Ecclesie* into *Dogmata fidei*: there is a great difference in objecto, betweene the Agends and the Credends of a Christian: let us so take care to settle the government, that we doe not unsettle the doctrines,

The short close of all with a motion, is but this: we are poysoned in many poynts of Doctrine, and I know no Antidote, no Recipe for cure but one: A well chosen and a well tempered Nationall Synod, and Gods blessing thereon: this may cure us; & without this (in my poore opinion) *England* is like to turne it selfe into a great *Amsterdam*, and unlessse this Counsell be very speedy, the Disease will be above the Cure.

Therefore that wee may have a full fruition of what is here but ptomis'd, I doe humbly move that you will command forth the Bill for a Nationall Synod, to be read the next morning. I saw the Bill above five months since in the hands of a worthy Member of this House; if that Bill be not to be had, then my humble motion is (as formerly) that you would name a Committee to draw up another.

This being once resolved, I would then desire that all motions of Religion (this about the Liturgy especially) may be transferred hither; and you will finde it to bee the way of peace and unity amongst vs here.

FINIS.